A Catechiſme

and playne inſtruction for *Children, which prepare thē-* ſelues to communicate in the holy Supper, yeelding therein *openlie a reaſon of their faith, acor-* ding to the order of the Frenche Church at *London*. Written in French by *Monſieur Fountaine*, Miniſter of the ſame Churche there, and lately tranſlated into Engliſh by T.W.

Pſalm. 19. *verſe* 12.

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Be alwayes prepared, with gentleneſſe and reuerence to aunſwere euerie one, that aſketh you a reaſon of the hope that is in you.

AT LONDON
Printed by Henrie Middleton,
for Thomas Man.

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To the right worſhipful, and his very deare friend in Chriſt, *M. Thomas Saunders Maior of the Citie* of Couentrie, and all the worſhipful Aldermen his brethren, and the reſt of the Magiſtrates, *Miniſters, and whole Comminaltie of the* ſame Citie, T.W. wiſheth all bleſſinges both bodily and ſpirituall, from God the father, in his deare ſonne CHRIST our alone Sauiour.

IT is (right worſhipful and dearely beloued) a very lamētable and pitiful thing to conſider (eſpecially to thoſe which are liuely touched with the ſpiritual wants of their brethren) howe much blindneſſe and ignoraunce preuaileth in theſe our dayes, wherein the Lorde hath giuen ſuche great light of his trueth, both by preaching and writing, as (if all circumſtaunces may be rightly weighed) I ſuppoſe verilie in no age more. But it is farre more miſerable, to beholde (if wee coulde with Chriſtian pitie and loue ſee it, either in our ſelues or others) the horrible heapes of tranſgreſſions, and the worlde of wickedneſſe, that generally, as a huge ſwelling ſea ouerfloweth all, notwithſtanding that great plentie and brightneſſe which wee haue of the glorious Goſpell of trueth. What it will pleaſe the Lorde by this hereafter to worke, either in mercie or iudgement towardes

vs, as I cannot certainely pronounce, so this I dare boldely affirme, that as hee woulde not vouchsafe vs, any greater blessing in this lyfe, then to make the cleare sunneshine of his holy worde burst foorth into our darke and ignorant soules, for our reformation and amendment, if with trembling heartes and reuerent mindes, we coulde receiue the same to our eternall comfort: so on the other side, we can hardly in the dayes of our pilgrimage haue a more euident spectacle of his most iust wrath against vs for our sinnes, then so euident manifestation of that liuely trueth, which he most gratiously offereth, as the effectuall instrument of our reconciliation to his maiestie in his sonne Christes obedience, if wee shall moste vngratiously continue (as heretofore wee haue done) in treading it vnder our feete, to our euerlasting condemnation in our owne iniquitie, vnlesse it please him, euen as it were by violence to pull vs out of that most miserable destruction wherin we are deepely plunged. Most true certainly, and comfortable is it, that the Prophete

Isay.55.10, 11 Isay sayth: that *as the raine commeth down and the snow from heauen, and returneth not thether but watereth the earth, and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth:* so shall the word be that commeth out of Gods mouth: it shall not returne voyd, but it shall accomplishe that which hee will, & it shall prosper in the thinges wherevnto hee sendeth it. But with all, fearefull and terrible is

that

that which S. Paul ſpeaketh, that *The Miniſterie of the word is to ſome, the ſauour of death vnto death:* 2.Cor.2.16. and that ſaying alſo in the Epiſtle to the Hebrues, that *That ground which drinketh in the raine,* Heb.6.7,8. *that commeth often vpon it, and beareth nothing but thornes and briars, is reproued, & is neere vnto curſing: & the end therof is to be burned.* Theſe ſeuerall effects of the word, in ſeueral & ſundry perſons, proceede not from the worde it ſelfe (for that is alwayes the worde of life) but from the malice and rebellion of our owne heartes, who haue ſuche aboundance of venime and poyſon in vs, that looke whatſoeuer good thinge wee receiue, we doe as ſpiders turne it to ỹ increaſe of our owne corrupted nature. Theſe thinges when we heare, and conſente to the trueth of them indeede, ought we not, though we be but ſlenderly touched with godlines, both to reuerence God in his iudgements, and alſo condemn our ſelues in our owne naughtineſſe, and labour (if we haue any loue of our owne ſaluation) to come out of this dyrtie dungeon, wherein is nothing ſaue the mire and clay of all tranſgreſſion? Yes verilie. But alas howe ſmall is the number of thoſe, that trauel in that behalfe? Nay rather howe many are there, that neuer labour the remouing of thoſe ſtumbling blockes, whiche lie in their owne wayes? Yea which is fearefull to thinke, but muche more horrible to expreſſe, what greate ſwarmes are there, that rather then they would not be letted, will let and hinder themſelues in the courſe of

Luke.16.8. godlineſſe: What ſhall we ſay? Shall the children of this worlde ſtill be wiſer in their generation, then the children of light? Will we neuer learne, to bee as carefull for the thinges that concerne the hope of a better life, as they are painefull and laborious for the vaine and tranſitorie thinges of this worlde? Shall neither Gods cõmandementes, nor his promiſes, nor his puniſhmentes cauſe vs to be more diligent and watchfull, then eyther we haue bene, or yet are? If there fall a benefice or prebende, a farme or leaſe, or any ſuch like, what running and riding is there to attaine the ſame? Horſe and man to trauell daye and night is nothing, no, no coſt or paines will be ſpared to atchieue it, and yet many times men are preuented, for ſome one or other commeth nowe and then betweene thē and home: the Lorde euen by this croſſing of vs in temporall thinges, teaching vs not onely howe vaine and vncertaine they themſelues are, but in what greate regarde and eſtimation wee ought to haue thoſe thinges, that indure and abide for euer. And yet for all this, how little account is made of them that concerne eternall lyfe, who ſeeth not? The Lord in great plentie offereth them vnto vs, and bringeth them home as it were vnto our doores, and yet we will none
Iſay.55.1. &c. of them: hee biddeth vs take them of free coſt, and yet we refuſe the ſame: Yea and though we may haue ſuch aſſuraunce of them and profite by them, not onely for this life, but alſo for the life to come, as none can take them from

vs,

vs, yet doe we either ſuffer our ſelues eaſily to bee ouerrunne in that race, or elſe offer a manifeſt & manifold contempt of theſe graces, alledging either our pleaſures or our profites, as they did that were called to the marriage of the kinges Sonne. Certainely that may at this time be verified in vs, whiche was long a goe written, in the firſt chapter of the holy Goſpell of Ieſus Chriſte, according to Saint Iohn: *That light ſhineth in the darkeneſſe, and the darkeneſſe comprehendeth it not:* not that our ignoraunce can excuſe vs, for we haue ſo much light and cleareneſſe within vs, (notwithſtanding our originall ſinne) as doeth make vs vtterly without excuſe: but that it doeth ſufficiently bewray the blindneſſe, malice and corruption of our owne heartes, who doe turne the light that is in vs into darkneſſe (and then how great is that darkeneſſe of ours?) and do contemptuouſly caſt from vs the ſaluation of our GOD. Now if it ſhalbe eaſier in the day of iudgement, for them of Tyrus, Sydon, Sodom, & Gomorrah thē for thē of Chorazin & Capernaum: in what a miſerable caſe are we? who beſides, that wee haue the doctrine of the olde and newe Teſtament confirmed by the myracles of Chriſte, hys prophets and Apoſtles, haue Ieſus Chriſt liuelie deſcribed in our ſight, and amongſt vs crucified. Wherefore we ought diligently to giue heede, to the thinges which we haue hearde, leaſt at any time we runne out, and to beware that wee neglecte not ſo greate ſaluation offered: for if

Matth. 22. 5, 6.

Iohn. 1. 5.

Rom. 1. 20.

Mat. 6. 23.

Matth. 11. 20.

Galat. 3. 1.

Heb. 2. 1, 3.

He. 10. 28. 29.

Heb.10.28,29 he that deſpiſeth Moſes lawe, dieth without mercie vnder two or three witneſſes: of howe muche ſorer puniſhment ſuppoſe yee, ſhall hee be worthie, which treadeth vnder foot the ſonne of God, and counteth the bloude of the teſtament, wherwith he was ſanctified, as an vnholie thing, and doth deſpite the ſpirit of grace? For the auoiding of which miſchiefes and euilles, & for the performaunce of contrarie good things, 2.Tim.2.19. it were neceſſarie that euery good man that calleth vpon the name of Chriſt ſhoulde not onely ſtriue in his owne perſon to departe from iniquitie, but alſo according to his calling, ſhould haue an eye ouer other for their good: & ſhould carefully labour the building vp both of himſelfe and others, as in knowledge, that by that meanes, the note of ignoraunce and blindnes iuſtly laid vppon vs, might bee remoued & taken away: ſo in obedience & practiſe, that careleſnes, carnalitie, & Atheiſme, profeſſed, though not in words perhaps, yet in deeds & cõuerſatiõ, might be turned into a holy care & cõſcience to walke before God & men, as becõmeth his ſainctes, & therewithal the mouths of ſlaunderous Papiſts ſtopped, who feare not to affirm (though vntruely indeede) that we neyther preach, profeſſe, or practiſe good works. Wherfore amongſt others, it behoueth all you (righte worſhipfull and deare friends) according to the ſeuerall places, wherein God hath ſet you, carefully to endeuour the promoting of Gods glory, both in your ſelues, and others: and ſo muche the rather

you

you ſhould ſtriue vnto this, by how muche you haue a name of life and light, how iuſtly or vniuſtly I will not now diſpute: this onely I ſaye, that as I do euen from the bottome of my heart beſeech the Lord on your behalfes to aſſiſt you with grace, & ſtrength anſwerable to the report that goeth of you, leaſt otherwiſe your candleſticke be iuſtly remoued, and the light giuen you, for hypocriſie, contempte, or diſobedience taken from you, and beſtowed vpon others, that in good time ye wil bring forth the fruits therof: ſo, in the bowels of Chriſt I pray you all, one and other, from the higheſt to the loweſt, to bee vigilant and watchfull therein, that when the great Lorde and maiſter of the houſe ſhall appeare, he may find you, not ſmiting your fellow ſeruantes, or elſe eating and drinking with the druncken, and ſo cut you of, and giue you your portion with hypocrites, where ſhall be continuall weeping, wayling, and gnaſhing of teeth, but faithfully and wiſely occupied, that ſo you may enter into your maſters ioy, and be made rulers ouer all his goodes. You Magiſtrates therefore, and men of publike charge, ſet vp, and keepe continually in repaire amongſt you, theſe two ſtrong pillers, pietie towards God, and iuſtice or righteouſneſſe towards men, for both in the flouriſhing ſtate of your Citie, and in the diſtreſſe of the ſame (which God remoue if hee ſee it ſo good) they will ſtande you in more ſteede, and be better for you, then braſen walles (if you could poſſibly haue them) or the migh-

Reuel 3.1.

Reue.2.5.

Mat.21.43.

Matth 24.45. 46,47.&c.

Matth.25.21.

tiest bulwarks or ramparts in the world whatsoeuer. And as in respect of your owne particular persons, and publike callings, you must alExod.18.21. waies hate couetousnesse, and priuate gaine, endeuouring continually to be good commonwealthesmen, faithfully executing your duetie vnder God and her Maiestie, rather than excessiuely rich and wealthie: so you ought especiallie to haue an eye to your youth, which is (as it were) the frie of your citie, and take heed that they auoyde aboue all other wickednesse, idlenesse, which is the bedde, wherein the Deuill and our flesh doe not onely beget, but also bring forth innumerable multitudes of corrupt children, as Atheistrie or godlesnesse, disobedience, and contempt of Magistrates, Ministers, Parents, and Maisters, drunkennesse, gluttonie, whoredo ne, theeuerie, beggerie, and suche like. You Ministers, feede the flocke of God, whiche de1.Pet.1.2. pendeth vpō you, caring for it not by constraint, but willingly, not for filthie lucre, but of a readie mind: and thinke it not sufficient to preache now and then, as once in a quarter, once in a moneth, or so: but as the Apostle saith, in season 2.Tim 4.2. and out of season, and labour not only publikely, but goe priuately from house to house, that Act.5.42. so you may see the growth and increase of your trauels, and chiefely giue your selues to Cathechizing, which as it is a very auncient and profitGal 6.6. Heb.6.2. table order in the Churche of God, so lyeth it vpon you as a principall poynt of your charge by Gods word, and the good lawes of this land,

know-

knowing that the neglecte of it among other wants (as of Christian discipline, earneſt prayer, holy faſting, and ſuch like) hath bin as I take it, one great cauſe of all backwardnes & ignorance in our people. I preſcribe no forme nor any one order of Catechiſing for that belongeth not to me any manner of way, you haue many in print and all by publike authoritie allowed, as the Catechiſme of our owne Church, Maiſter Caluins, and now this, the very abridgement thereof. This only I deſire, and craue at your hands that you woulde continuallie vſe this ſo profitable an exerciſe for the people, and ſo dutifull in reſpecte of youre ſelues, that you maye giue vp your accomptes with ioy, and not with griefe, ſo that when that chiefe ſhepeheard ſhall appeare, you may in a good conſcience ſay, as Paule the Apoſtle of the Gentiles ſayth, *I haue foughte a good fyght, and haue finiſhed my courſe, I haue kept the faith*, and ſo receyue an incorruptible crowne of Glory. You Parentes prouoke not your children to wrath, but bring them vp in inſtruction, and information of the Lord, the duetie that God, both by the lighte of his word and nature hath layd vpon you, requireth this at your hands, ſo that you can not neglect it, without a double tranſgreſſion. And in the education and gouernement of your infants and children, beware of theſe two extreames, that is, that you turne not your fatherly authoritie either into ouermuch rigour, or cruelty on the one ſide, or into ouermuche familiaritie on the

Heb. 13. 17.
1. Pet. 5. 4.
2. Tim 4. 7.
Epheſ. 6. 4.

the other side, both of them bringing with the, vnlesse they be auoyded, innumerable inconueniences, as dissoluteneſſe of life, wantonneſſe, contempt, vnnaturalneſſe, hard hartedneſſe, and many ſuch like miſchiefes, condemned both by God and nature. And you Maſters, doe continually vnto your ſeruants that which is iuſt and equall, putting away wrath and threatnings, knowing that thys is the readye way to haue your children louing, and your ſeruants obedient, and both of them dutifull towards you, euen to walke in care and conſcience of performance of your charges towards God, who is the ſame to you, that you are to youre ſonnes and ſeruants. Looke therefore what time you haue from your ordinarie vocations, as you haue the Sabboth dayes ordeyned by God himſelfe, and ouer many idle holydayes, beſides a number of very corrupt ſeaſons and ſports, as Shrouetide, Hocktueſday, Maygames, *Corpus Chriſti* playes, Midſomer watches, and ſuche like, whiche you take to your ſelues, withoute any warrant from Gods worde, or grounde of good lawes, hauing no better foundation, but wicked and canckred cuſtome, deuiſed no doubt in the time of Poperie and blindneſſe, to keepe the hearts and heads of the people occupyed from looking into the moſt vile and groſſe abhominations of that ſuperſtitious and diueliſhe ſect: looke I ſay, what time ſoeuer you haue, from your lawfull callings, employ all that (yea and ſomewhat alſo from your ordinarie offices, rather than you would

Coloſſ. 4. 1.
Epheſ. 6. 9.

would be ignorant) in learning your ſelues, and in teaching your families the ways, ordinances, and lawes of the eternall: and in ſtead of ſpending the time in dicing, carding, Tauerne and Alehouſehaunting, forbidden by all lawes both of God and men, labour to profit youre ſelues, and to buyld vp thoſe that apperteyne vnto you in ſound knowledge, ſtedfaſt fayth, and bleſſed obedience, calling euery morning and euening at the leaſt, before you take any thing in hande, or goe to your ſleepe, your whole familie, and ioyne togither in hartie prayer and humble thankeſgiuing, committing to memorie the points and principles of Chriſtian Religion, ſet forth eyther in this, or ſome other ſuche ſhorte Catechiſme, ſtriuing alſo euery daye more and more, to ioyne to knowledge, ſanctification, and holyneſſe of life, withoute the whiche no man ſhall ſee God. For the furtherance of you in which exerciſes, I haue not only written theſe few lines in the way of exhortation, but alſo faithfully tranſlated this little Booke, conteyning the ſumme of Chriſtianitie, of which thus much I haue to ſay, that as euen at the firſte ſight of it, I was very much prouoked to tranſlate it into our own toung, ſo before I had fully redde it ouer, the Lorde moued me, euen for your good, I perſuade my ſelfe, and the teſtifying of my loue towardes you, to dedicate whatſoeuer trauaile I tooke in that reſpect vnto you all, which if you ſhall receiue thankefully for me, and vſe it well, to the increaſe of ſounde

Heb. 12. 14.

iudge-

iudgement in you, and the ſtrengthening of
Galat.5.6. your vnfeyned faith, which worketh by loue, I haue that which I greatly wiſh and pray for. To conclude (for I feare I haue ben ſomwhat long) I hope I ſhall not neede muche to ſtande vppon this, to ſhewe what reaſons induced me, to take paines at this time, in this poynte, and to offer the ſame to you, for beſides that in nature and friendſhip I am ſtreightly tyed to many of you, I do alſo in the right of a towneborn child (as it were) confeſſe my ſelfe much bounde to you all, in the Lord and for the Lorde, to do for you, as for my ſelfe, whatſoeuer lieth in me, as a ſure ſeale and teſtimonie whereof, I would haue this little labour of mine to be taken, till it pleaſe God to giue ſtrength and power to performe ſome greater worke. And yet I muſt ſaye, that if either the Author thereof, or the worke it ſelfe, or the manner of deliuerie of it, may adde commendation to it (as I ſee no reaſon why they ſhould not, the man being for his notable learning, great godlineſie, and good behauiour, very rare and excellent, the worke alſo it ſelfe propounding Chriſtianitie ſo ſoundly, ſufficiently, & ſhortly, as in all reſpects, for mine own ſmall reading, I remember not any that goeth beyond it) that then, as it can not want any iuſt prayſe, ſo it may ſtande in ſteede of a greater gift: for parties that giue and receiue, ought mutually to conſider this, not how much is tendered or taken, but with what minde, and alſo how good, profitable, and neceſſarie the thing

offered

offered is, and ſo according to the qualitie, and not according to the quantitie, to value and eſteeme the ſame: which I do not only pray you all to do, both in reſpect of my paines and good will towardes you, but alſo to ioyne in earneſt and continual prayers to the Lord with me, for your ſelues, that both this, & all other meanes, both outward and inwarde, which he ſhall vſe, for your regeneration and new birth, may be ſo profitable to youre ſelues, and bleſſed in the handes of them that endeuour the ſame, that you may be ſanctified throughout, and that your whole ſpirite, and ſoule, and bodie, may be kept blameleſſe vnto the comming of oure Lorde Ieſus Chriſt, to whome with the Father, and the holy ſpirit, three perſons and one eternall God, be all honour, power, glorie, maieſtie, and dominion for euer & euer, At London, the xxiiij. of this Februarie. 1579. 1. Teſſ. 5. 23.

Your Worſhips, and all yours in Chriſt to do what he can. T. W. the Lords moſt vnworthy ſeruant.

To the Faithfull people of diuers nations, gathered together, and making profeſſion of the Goſpel, in the French Church at London: grace, and peace, through our Lorde Ieſus Chriſte.

He kingdome of heauen (as ſaith our Lord Ieſus Chriſt) is like vnto a pearle of great price, which when one hath found, he doubteth not to ſel al that he hath, to buy the ſame. And in deede, if the heauenly doctrine be the ſoule of the Church, let men take away the knowledge of the Goſpel, and then it ſhalbe nothing elſe, but a dead corps or carion of the world. If it be the incorruptible ſeede of life, let it haue no word, and then the Church will remaine a feelde altogether barren. Let men once put out this light, and we ſhal abide in the middeſt of deadly darkeneſſes. To be ſhorte, if we ſuffer this ſcepter and throne of our God to fall downe, the prince of lying will not faile to ſet vp his tyrannie in ſteede thereof. And yet notwithſtanding, O how great is the vanitie of the worlde? O howe deteſtable is ment vnthankefulnes? God hath now of late ſet before vs this ſame excellent pearle, yea ſo that we might buy it without ſiluer, but it is for the moſt part troden vnder the feete of hogges and ſwine. God hath as it were newly breathed this vital ſpirit into his church, but ignorance doeth alreadie lift vp it ſelfe, to take it by the throte. He hath ſent abroad his ſowers with aboundance of ſeede, but it is for the moſt part choaked vp by the cares of this

world.

worlde. The pure and cleare light of truth, hath bene a- Matt. 13. 22.
gaine kindled and lighted in our preſence, but the darke-
neſſe will not comprehend and conceiue the ſame: and Iohn. 1. 5.
this ſame honorable gouernment of the great king, hath
beene eſtabliſhed and ſet vp amongeſt vs, but wee con-
ſpire together, and ſet open a breach vnto the enemie,
to inuade againe by little and little the poſſeſſion therof.
And ſeeing we wonder at this, that God hauing ſpread Ioel 2. 28.
abroade his ſpirite vpon all fleſh, euen ſo farre as that Act. 2. 17.
wee haue ſeene ſonnes and daughters, young folkes and
olde, learned and vnlearned prophecie, and that we nowe
ſee the ſunne turned into darkneſſe, and the Moone into
bloud, ſhould it not teache vs care and conſcience? We
reade with horror and feare (and that vpon good occa-
ſion) of the ignorance, vnthankefulneſſe, malice, and ob-
ſtinate rebellion of the people of the Iewes, and withall
we iuſtifie the Lord in thoſe iudgementes, which he hath
exerciſed and executed vpon them. But do we not feare,
as the wicked ſeruaunts doe, that we ſhall be iudged by
our owne mouth and ſaying? For theſe thinges (ſaide S. Luke. 19. 22.
Paul) are written for our inſtruction and learning: and 1. Cor. 10. 11.
if thoſe eſcaped not, which deſpiſed him that ſpake on the Heb. 12. 25.
earth, we ſhal be much more puniſhed, if we deſpiſe him
that ſpeaketh from heauen. And in deede we haue not
neede onely to feare peſtilences, famines, warres, ruines,
and deſolations, by which it ſeemeth that God wil vtter-
ly conſume our generation, and offſpring, as he did them
of the Iſraelites in the wildernes, but alſo other plagues,
yet much more ſeuere & ſharp, which God kepeth ſhut
vp in the treaſures of his iudgmēs, & by which he threa
teneth to puniſh the conſēpts of his word. Verily, the pro-
phet Iſay reproouing the people of his time ſaith, that they

Isay.28.10. were, as wicked and disorderous children, which profite no whit at all in going to schoole, although the Maister giue them commandement vpon commaundement, and one rule vpon an other. And therfore he declareth vnto them, that God will speake vnto them, in a Stammering tongue, and in a strange language, whereof they shall vnderstand nothing, no no more then if Gods word Isay.29.11. were vnto them a sealed booke, or then if they had not eyes to be able to reade it. What more? S. Paul addeth 2.Thes.2.11. that God will giue Sathan the strength of illusion & errour, to the end that they which would not receiue the truth might obey lying, which is the most fearful vengeance of God, that we can imagine or thinke off: which also notwithstanding we see swiftly already to set vp it selfe, yea to be exercised and executed in diuers quarters. What then? What remaineth for vs to do, but this, that we stir vp that our first heate, and be attentiue in the hearing, reading, and meditating of gods word, that so we may communicate and leaue this goodly treasure, as a perpetuall inheritance, to our posteritie: of which if we haue any care at all, it is in this respect, that we ought chiefy to shew it. For God hath appointed vs to be faithful keepers of his graces, to the end we may communicate them, as it were from hand to hand, to those that shall come after vs. Thus saith the Lorde: Shall I hide from Abraham the thing that I do? For I know, that hee will commaund his house, and his children after him to walke in the wayes of the Lord. And if fathers in the olde time were commaunded to cause their children diligently to vnderstand the deliuerances of the people out of Egypt & Babylon: how much more ought we to labour, both that the grace of Iesus Christ might not in our time be dark-

We muste be diligent in the hearing, reading, and meditating of Gods worde.

Care of posteritie is necessarie.

Gene. 18.17.

Exod.12.26.
Psal.78.5, 6. &c.

darkened, and also that our race and stocke might after vs enioy so excellent a benefite? And to this end is it, that besides sundrie holy exercises practised amongst vs, we haue drawne back againe into vse, and that with some profite (vnlesse I be deceiued) that which was obserued in the olde Church: to wit, that the children which are nourished and brought vp in the middest of Gods people, should, before they be receiued to the supper, present themselues to the pastour, in the holie assemblie, to the end they might yelde a reason of their faith, and so be commended to God by publike prayers, and confirmed in the profession of godlinesse. This is then the ductie of fathers and mothers, diligently to trauel, as wel in their owne persons, as by the labour and helpe of schoolemasters, that their children may be instructed and taught. And to the Children, who are the heires of the promises, and of the couenant, it appertaineth carefully to get and keepe this knowledge of saluation, as an assured foundation of their whole life, and all the workes they shal do. Wherein, to the end I might more and more helpe you, I haue drawne this forme of instruction, applying it in such sort to the vse of children, that the Fathers and Masters of housholdes, instructing their little ones therein, may also themselues profite by the same, if it were no other ways but in refreshing their memories, with thinges which they haue learned before. I haue in the same also quoated the places of scripture, which is the onely rule, both of that which we ought to beleeue, and also of that which we ought to doe: to the end that children may in good time learne to beleeue with the heart, that which they shall confesse with the mouth, & that they may be according to the doctrine of Saint Peter,

Catechising olde and profitable.

Parents dutie

Childrens dutie.

A faithfull & carefull pastour.

1.Pet.3.15. *prepared to yeeld to all men a reaſon of their faith, by the worde of God. Now I beſeech this great God and Father, to inriche vs more and more with the treaſure of his knowledge, which we may holde cloſed vp and kept faſt within the cheſte of a good conſcience, to the*
2. Theſſ.2. 8. *end that he which hath reuealed the ſonne of perdition,*
may wholy aboliſh him by the comming of his ſonne,
Rom.16. 20. *and tread down Satan vnder our feete, to*
the glorie of his owne name.
So be it.

Your humble brother and ſeruant in the miniſterie of the Goſpel. *R. Le Macon.*

¶ A CATECHISme for the Children that prepare themſelues to communicate in the holie Supper, yeelding therin openly a reaſon of their faith, according to the order of the French Church at London.

The Miniſter.

SEeing we are here aſſembled & come together, in the name of God, ſpecially for your cauſe: tell me (ye children) wherefore doe ye preſent your ſelues here at this time, & what is it, that ye demaund or aſke of the Church?

Childe.

We require to be allowed and receiued for the children and houſholde ſeruants of the Church: and as ſuch to be

admitted to the partaking of the Supper of our Lord Iesus Christ.

Minister.

But by what title or right, doe you name your selues the children of God, seeing that by nature, we are al the children of wrath?

Ephe. 2. 3.

Childe.

Because that beeing through Gods mercie, born in ỹ middest of his church, the promises concerning the couenaunt of saluation apperteine vnto vs, whiche also haue ben sealed vp in vs by Baptisme. Moreouer he hath sanctified & regenerated vs through his word, which is the incorruptible seede of life.

By what title we are the children of God.
Gene. 22. 18.
Act. 2. 39.
1. Cor 7. 14.
1. Peter. 1. 23.

Minister.

What is it, that this word teacheth vs?

Childe.

To knowe one onely true God, and him whom he hath sent, Iesus Christe.

The true knowledge of God.
Iohn. 17. 3.

Minister.

Wherein standeth this knowledge?

Childe.

That we should knowe him first, the Creator of all the world: and then also a Redeemer, in the person of his sonne

God the creator and Redeemer.

our

our Lord Ieſus Chriſt.

Miniſter.

Rehearſe then the ſumme of thy beliefe.

Childe.

I beleeue in God the Father Almighte, &c.

Miniſter.

Seeing there is but onely one God, what moueth thee to rehearſe the father, the Sonne, and the holy ſpirit, which are three? Deut. 6 4. Ephe. 4. 6.

Childe.

Becauſe in that one onely diuine eſſence or being, we haue to conſider the Father, as the originall and beginning, or the firſt cauſe of all things: next afterwardes his ſonne, who is his eternall Wiſedome: And laſtly the holy ſpirite, who is his vertue and power, which is ſpread abroade ouer all creatures, & yet notwithſtanding continueth alwayes in him. Rom. 11. 36. Prou. 8. 22. Pſal 104. 30.

Miniſter.

How will you proue theſe things?

Childe.

This is moſte certaine that there is

Ephe.4.6. but one God, in whose name only we are baptised: and yet notwithstanding Baptisme is ministred vnto vs in the name
Matt.28.19. of the father, and of the Sonne, and of the holy spirit. Moreouer at ỹ Baptisme of Iesus Christ, the Father is heard speaking from heauen: *he is called the welbeloued sonne:*
Matt.3.16. and the holy ghost appeared in the forme of a Doue.

Minister.

Creation. Gene.1. Wherefore addest thou, that he is the maker of Heauen and Earth?

Childe.

Rom.1.20. Because, that he hath manifested himselfe vnto vs by his workes, we ought in deede to seeke him in the same: for our vnderstanding is not able to comprehende his essence or being. But the
Heb.11.3. Psal.19.1,2. &c. Worlde is as it were a glasse vnto vs, wherein we may beholde him, so farre forth as is expedient and profitable for vs to know him.

Minister.

Prouidence. And wherefore callest thou God, only creator or maker, seeing that to mainteine and preserue continually the creatures in their estate, is a matter of greater

ter importance, then to haue once created them?

Childe.

Becauſe that hereby there is not only meant, that he once created his workes, and then no more cared for them, but in as much, as he is the Creator of heauen and earth, it is he alone, who by his goodneſſe, ſtrength, and wiſedome, gouerneth and guideth the whole courſe of nature: he ſendeth raine and drowth, haile, tempeſt, and faire weather, fruitefulneſſe and barenneſſe, health and ſickneſſe. To be ſhort, he hath all things at commandement to ſerue himſelfe therwith, and to vſe them, as he him ſelfe ſhal thinke good.

Gene. 1. 1.
Iob. 5. 10.
Haggai. 1. 11
Exod. 9. 18.
Iob. 37. throughout.
2. King. 2. 21.

Miniſter.

Can you confirme this doctrine by the word of God?

Childe.

Amongſt other infinite places, the bleſſings, which God promiſeth to them that feare him, and the woes whiche he pronounceth againſt the contemners of his lawe, ſufficiently declare, that both the one and the other, are gouerned and ordered

Leuit. 26. 3. &c.
Deut. 27. 15. &c.
Deut. 28. 1. &c

ordered by his prouidence. Beſide it is
Matt. 10. 29. 30. ſaid, *That there falleth not a bird or a haire to the ground, without the will of our heauenly father.*

Miniſter.

What profite commeth to vs, by this doctrine?

Childe.

Very much doubtles: For ſeeing God
Iſay. 45. 11. 12. 20. 21. Pſal. 37. 5. Pſal. 32 10. Pſal. 50. 15. Deut. 6. 13. Matt. 4. 10. alone hath created the world, and now gouerneth al things by his prouidence, therevpon we gather, that we ought to put our truſt in him alone, to call vpon him alone, in all our neceſſities, and to ſerue him onely, in all feare and reuerence.

Miniſter.

Concerning Diuelles and wicked men, are they alſo as much ſubiect vnto him?

Childe.

Yea, for albeit he doe not gouerne
Matt. 8. 31. Pſal. 78. 49. 2. Chr. 36. 22 Iſa. 44. 28. 45. 1. them by his holy ſpirite, yet he doth in ſuch ſort reſtreyne them, that they are not able to ſtirre, ſauing ſo farre, as he ſuffereth them. And indeede through his wiſedome he vſeth them, to execute his

his will, although that be againſt their intent and purpoſe.

Minister.

Declare this vnto me by ſome example?

Childe.

The diuell coulde not doe any thing againſt *Iob*, but by leaue from God: and *Iudas*, *Herode*, *Pilate*, and the Iewes executed the counſel & decree of God, touching our ſaluation and redemption. Iob. 1.7.12. &c. Act. 2.23. 4.28.

Minister.

But to what ende ſerueth it vs, to knowe this?

Childe.

Verie much: for it were a miſerable matter, if the Diuels and wicked men were able, to do ſomwhat againſt Gods will, and in deede we coulde neuer haue quietneſſe in our conſciences, becauſe we ſhoulde be alwayes in their daunger. But when we know that God reigneth them harde, and keepeth them in, in ſuch ſort that they are able to do nothing, but by his leaue, in that we haue an occaſion to ſtay our ſelues, and to reioyce, ſeeing that God promiſeth to be our

In that ſathan is reſtrained, Gods power is expreſſed, & our ſafetie prouided for.

our protector, and to defend vs.

Minister.

God a Redeemer. Is it sufficient, that we knowe God to be the Creator and gouernour of the worlde?

Childe.

No, and for this cause we saide in the second place, that it was necessarie also for vs, to know him to be the redeemer.

Minister.

What importeth this word *Redeemer*?

Childe.

Our miserie & bondage. Iob. 8.34. Ephe. 2.2.3. It chiefly meaneth, that we are miserable, & captiues vnder the bondage of sinne, and of the diuel, and therfore subiect to the wrath and curse of God.

Minister.

And what is this captiuitie or bondage?

Childe.

1. Cor. 2.14. Our vnderstanding is so blinde, that (as S. Paul saith) it can not comprehende or perceiue the thinges that are of God: and our affections so depraued and corrupted, that it is nothing else but enimitie against God, because it is not subiect to the lawe of GOD, neither in deede

Rom. 8.7.

can

can be.

Miniſter.

But are al men generally wrapped vp in ſo great condemnation and miſerie?

Childe.

Yea, as S. Paul witneſſeth, who concludeth this matter in theſe wordes: *We haue before proued, that all, both Iewes and Gentiles, are vnder ſinne:* notwithſtanding wee muſte alwayes except Ieſus Chriſt onely. Rom. 3. 9. Gala. 3. 22. Heb. 4. 15.

Miniſter.

And from whence may this ſo great corruption come?

Childe.

God firſt created Adam to his owne image and likeneſſe, whiche ſpecially conſiſteth in true righteouſnes and holineſſe: but beeing reuolted from God, (who is the fountaine of all goodneſſe) there could nothing followe vppon it, but ſinne and wretchedneſſe. So by this man, ſinne entered into the worlde, and death by the meanes of ſinne. Gene. 1. 27. Ephe. 4. 24. Gene. 3. 6. &c. Rom. 5. 12.

Miniſter.

Is this corruption communicated to the whole nature and offpring of man, by Originall ſin.

by imitation only, or els by natural propagation, increase and generation?

Childe.

Dauid answereth this question, when he saith: *Beholde I was brought forth in iniquitie, and in sinne hath my mother conceiued me.* And in deede, as cruel wolues doe naturally begette and bring forth a cruel seede: so man corrupted, begetteth corrupted children.

Pſal. 51. 5.

Iob. 14. 4.
Iohn. 3. 6.

Minister.

In deede this wretchednesse and spirituall bondage, doeth plainely inough appeare, and that by the death and afflictions, whereunto we are subiect: but how may we know, that God wil be vnto vs a Father and a Redeemer?

Redemption.

Childe.

By that promise which he hath made, concerning the Mediatour, euen from the beginning, which also hee hath renewed from age to age, and at the last accomplished, when the fulnesse of time was come, by sending his Sonne into the worlde, to the ende that whosoeuer beleeueth in him should haue eternal life: and this is the cause, why we con-

Gen. 3. 15.

Gene. 12 3.

Galat. 4. 4.
Iohn. 3. 16.

confeſſe that we alſo beleeue in Ieſus Chriſte.

Miniſter.

What muſt we holde and beleeue touching his perſon? Chriſtes perſon.

Childe.

That he is very man like vnto vs in all thinges, excepting ſinne, according as Saint Paule ſaith to the Romanes: *That he was made of the ſeede of Dauid according to the fleſhe*: and to the Galatians: *That he was made of a woman, and made vnder the lawe.* Heb.4.15. Rom.1.3. Galat.4.4.

Miniſter.

And is that ſufficient?

Childe.

No: For *he is called God ouer all, bleſſed for euer*: and Saint Iohn ſaith, *That he is very God, and eternall life*. Rom.9.5. 1.Ioh.5.20.

Miniſter.

What? Are there then two Chriſtes, the one verie God, and the other verie man?

Childe.

Euen as there is no more but one God, ſo there is no more but one Mediator Ieſus Chriſte: in whome the two natures 1.Cor.8.6. 1.Tim.2.5.

natures be in such sorte vnited, that hee is no more but one onely and the same person: euen as the soule and the body, be in such sort vnited in one person, that it is no more but one onely and single man.

Similitude.

Minister:

But was it needfull, that the Mediator should be verie God and verie man?

Childe.

Yea, and that according to the ordinance & decree of God, that so he might declare and set out his perfect iustice, & his perfect mercie.

Gene. 22. 18.

Minister.

How so?

Childe.

God is such a perfect iustice, that hee doth infinitely hate sinne, and therefore needes must he powre out all his wrath, vppon all mankinde so corrupted.

Gods iustice. Psal. 5. 4.

Minister.

Wherein is his perfect mercie shewed?

Gods mercie.

Childe.

In this, that *He hath so much loued the world, that he hath not spared his onely begotten sonne, but hath deliuered him to death*

Iob. 3. 16. Rom. 8. 33.

death for vs, to the end that whosoeuer shal beleeue in him, should not perish, but haue life euerlasting. Christe is then true man, to the end he might suffer death for vs. But he is also verie God, that he might destroye him that had the power of death. Heb. 2.14.

Minister.

Why sayest thou that hee was conceiued by the holie Ghost?

Childe.

All that is borne of flesh is flesh: that is to say, corrupted. If then this conception had bene ordinarie and common, Christ should haue bene corrupted, & should himselfe haue stoode in neede of a sauiour, as well as others. But the working of the holy spirit came between in that behalfe, to preserue our Lord from all corruption, & to fulfil him with all holines. Ioh. 3.6. Matt. 1.18. Luke. 1.35. Ioh. 1.16.

Minister.

What meaneth this name Iesus? Iesus.

Child.

The Angell aunswereth this, saying, *Thou shalt call his name Iesus, for he shall saue his people from their sinnes*: it is as much then to say as *Sauiour*. And vnder Matt. 1.21.

this word is generally declared his office, which more largely and particularly is expressed, vnder the name Christ.

Minister.

Christ. What meaneth this title or worde Christ?

Childe.

It signifieth annoynted, and sheweth that the trueth of all the olde annoyntings is in Iesus Christ.

Minister.

Christes offices. How so?

Childe.

1. Sam. 16.13. 1. Kin. 19.16. Psal. 133.2. In olde time, Kinges, Prophetes, and Priests were consecrated into their charges and offices, by outwarde annoyntment. But Iesus was consecrated, by the annoyntment of the spirite of GOD, Isay. 61.1. Luke. 4.18. which was in all fulnesse giuen him, that he might be our King, Prophet, and Priest.

Minister.

Is Iesus Christ then a King?

Christs kingdome. *Child.*

Psal. 2. 6. Luke. 1.32.33. Yea, to raigne in the Church, as it is sayde in the Psalme, *being set vppon the throne of Dauid his father, there to raigne*

for

for euer. But we muſt continually remember, that *his kingdome is not of this world.* Iohn.18.36.

Miniſter.

What manner of Kingdome is it then?

Child.

It is a ſpirituall Kingdome: in as much as that by his word and holy ſpirit, he withdraweth vs from the tyrannie of the Diuell, that he may bring vs into the obedience of God, and may make vs partakers of righteouſneſſe and eternal life. Luke.17.20. Coloſ. 1.13.

Miniſter.

How is he our Prophet? Chriſtes prophecie.

Childe.

In as much as he was appoynted ſo to be, by the voyce of the Father ſaying: *This is my welbeloued Sonne in whome I am well pleaſed, heare him.* God then hauing at ſundrie times, and in diuers manners, ſpoken in old time by his prophets, hath at the laſt ſpoken vnto vs by his ſonne: by whome he hath declared vnto vs all his will, and hath put an end to all propheſies and reuelations. Matt.17.5. Heb.1.1. Iohn. 15.15.

Minister.

Christs priest hoode. And what is his priesthoode?

Childe.

Heb.9.14. It is an office, to present himselfe before God, to the ende hee may purchase grace and fauour for vs: which he hath in deed done: when he offereth himselfe
2. Cor. 5. 21. for a sacrifice to reconcile vs to God.

Minister.

Is there no other sacrifice, by the meanes whereof, we may be acceptable before God?

Childe.

No as witnesseth the Apostle to the
Heb.10.14. Hebrewes, who affirmeth *that by one onely offering, he hath for euer made them perfect, that are sanctified.*

Minister.

Against the Masse. What saiest thou then touching the popish masse, which many men beleeue to be a sacrifice for the forgiuenes of the sinnes, of the liuing and the dead?

Childe.

Psal.110.4. Heb.cap.9. & 10. Seeing that Christe is our eternall priest, according to the order of Melchizedech, and he himselfe also is our onely sacrifice: the Masse must needes be a cer-

certaine ſacriledge, & an vtter renouncing and forſaking of the death & paſſion of Ieſus Chriſte.

Miniſter.

Nowe then to be ſhort, what hath Ieſus Chriſt done in the worlde, that he might fulfil his owne office, & purchaſe ſaluation for vs? The death of Chriſt.

Childe.

Hee abaſed himſelfe, and became obedient vnto the death, euen the death of the croſſe: that is to ſay, he willingly ſubmitted himſelf, to yeeld obedience vnto God, and to beare all his wrath, and the curſe which we had deſerued. Phil. 2. 7, 8.

Miniſter.

And what profite haue wee by the death and ſuffering of our Lorde Ieſus Chriſte?

Childe.

Firſt by his death he hath reconciled vs to God his father, & put out the obligation or band of eternall death wherein we are: Moreouer his bloud is the continuall waſhing and purging of our ſinnes and offences. Laſtly, if we be the true members of Chriſte, our olde The fruites of Chriſts death. Colo. 1. 20. Colo. 2. 14. Rom. 5. 9.

Rom. 6.4. man, by the power of his death is crucified, and the bodie of sinne abolished,
Rom. 6.12. to the end, that our lustes may no more rule in vs.

Minister.

Christs resurrection & the fruites therof. How many wayes doth this resurrection profite vs?

Childe.

Rom. 4.25. The first fruite we haue by it is, that righteousnesse is fully purchased for vs
1. Cor. 15. thereby. The seconde is, that it is a certaine pledge vnto vs, that we shal once rise vp to glorious immortalitie. The
Rom. 6.4. Colo. 3.1. thirde is, that if we be truely partakers of it, we shall rise vp, euen in this present life to newnes of life, to serue God, and to liue holily according to his good pleasure and will.

Minister.

What followeth?

Childe.

That being ascended into heauen, he sitteth at the right hand of the father.

Minister.

Christs ascension, and the fruits therof. What doth this his Ascention profit vs?

Childe.

We

We haue a double profite therby. For in as much as Ieſus Chriſte is entred into heauen in our name, euen as he came downe from thence for our ſake, he giueth vs thereby entrance into it, and hath aſſured vs, that the gate thereof is now made open vnto vs, which before was ſhut againſt vs for our ſinnes. Secondly he appeareth there, before the face of the father, that he may be our interceſſor and aduocate. Ioh. 14. 2. Rom. 8. 34.

Miniſter.

But what meaneth that ſitting at the right hand of the father? Gods right hand.

Childe.

It is a ſimilitude taken from earthly Princes, who cauſe ſuche to ſit at their right ſide, as they ordeyne and appoynt Lieuetenants to gouerne in their name. By which ſimilitude, we meane nothing elſe, but that which Ieſus Chriſt himſelfe ſaith: *all power is giuen vnto me, both in heauen and in earth.* Matt. 11. 27. Matt. 28. 18.

Miniſter.

Hitherto then we haue ſeene, that God declareth himſelfe to be not only a Creator, but alſo a Sauiour and Redee-

All shall not be saued.

mer, in the person of his Christ. But doth it follow hereupon, that all men shal be saued?

Childe.

No: for the sauiour of the world shall say in the last day, *Depart ye cursed into euerlasting fire, prepared for the Diuell and his Angels.*

Matt. 25. 41.

Minister.

To whome then is it, that the benifite of Christ appertaineth?

Childe.

To those to whome he giueth that true knowledge thereof, of which we haue spoken before.

Minister.

To whome doth he giue that?

The Church.

Childe.

To the Church, which for this cause is called the Temple of God, the body, and the spouse of Christ, which he hath washed and sanctified by his bloud, that he might make it cleane vnto himselfe, without spot or wrinkle.

2. Thes. 2. 4. Ephe. 4. 4. 2. Cor. 11. 2. Eph. 5. 25. 26.

Minister.

What callest thou the Church?

Childe.

It

It is the companie of faithfull people, which God hath elected and choſen frō all eternitie, of his only grace and mercie, to haue life euerlaſting, in his ſonne our Lord Ieſus Chriſt. 1.Pet.1.2. 1.Pet.2.9.

Miniſter.

Wherfore are they called faithful ones?

Childe.

Becauſe that thoſe whome God hath elected and predeſtinated, he calleth in their time, beſtowing vpon them the gift of faith, by which they lay holde of Ieſus Chriſt, and all his treaſures. Faith. Ro.8.29.30. 2.Pet.1.1. Eph.3.17.

Miniſter.

Muſt euery one particularly, be partaker of this gift of faith, if he will obteyne ſaluation?

Childe.

Yea indeede, for *the iuſt ſhall liue by his faith:* and *God purgeth and cleanſeth the heartes through faith:* On the other ſide, *without faith, it is impoſſible to pleaſe God:* and againe, *he that beleeueth not in the ſonne of God, is condemned alreadie:* And therefore euery one of vs particularly doe confeſſe and ſay, *I beleeue,* and not, *we beleeue.* Rom.1.17. Act.2.14. Actes.15.9. Heb.11.6. Iohn.3.18.

Minister.

And what is faith?

Childe.

What faith is

It is a certaine knowledge, and stedfast assurance, touching the good will of God towards vs, euen as in his Gospell he promiseth to be our Father and Sauiour, in and through Iesus Christe oure Lord.

Minister.

What graces are they, that God communicateth vnto vs, by the meanes of faith?

Child.

The fruites of faith.

Firſt Iesus Christ him selfe: nexte all his riches and treasures: and in this respect the Church is called, the communion or fellowship of saintes.

Minister.

Partaking with Christe.

Howe is Iesus Christ communicated vnto vs?

Childe.

Phil. 2. 7. Colo. 1. 18. 2. Cor. 11. 2. Iohn. 15. 1, 2. &c.

It is not only becauſe that he hath taken a nature common with vs, but also becauſe hee is vnited and ioyned with vs, as the heade with the bodie, the husband with his wife, the branches that

are

are graffed with the roote: and this is the cauſe, wherefore the Church it ſelfe, is called by the name of Chriſt. Rom. 6. 5. 1. Cor. 12. 12.

Miniſter.

Yea, but how can this vniting or ioyning together be made, ſeeing that Ieſus Chriſt is now in heauen, and we are here below vpon earth?

Childe.

As it is not neceſſarie, that the braunches ſhoulde touche the roote, or the members the heade, to drawe and fetche from them ſubſtance and nouriſhment: ſo by a more ſtrong reaſon, can Gods ſpirite, well ioyne together theſe things, which are remoued and ſundred one frō an other, in reſpecte of large diſtance of places. An apt ſimilitude.

Miniſter.

Tell me nowe, what giftes are communicated vnto vs in Ieſus Chriſte?

Childe

Seeing that God hath giuen vs his ſonne, how ſhould he not with him giue vnto vs all thinges? Notwithſtanding we are firſt iuſtified in him: and next we are regenerated or ſanctified. Rom. 8. 32.

Mi-

Minister.

Iustification. What is this iustification of ours?

Childe.

Rom.4.6,7. Ephe.1.6. It is a gift of God, by which he forgiueth vs our sinnes, and accounteth vs as acceptable in his sight, for his welbeloued Sonnes sake.

Minister.

Howe can this be brought to passe, seeing that God is perfectly iust, and we are miserable sinners?

Childe.

2.Cor.5.21. Rom.5.19. In as much, as hee imputeth to vs Iesus Christ his sacrifice, for the satisfaction of our sinnes, and his obedience, in steede of righteousnes perfourmed on our partes.

Minister.

Rom.3.24.25 Howe is it then that we are iustified through faith?

Childe.

1.Cor.1.30. To speake fitly, Iesus Christ alone in deede, is our onely righteousnesse. But because that faith is as the hand and instrument, by which we take holde of Christ, withall his riches and treasures: in that respect, is it saide to iustifie vs.

Minister

Minister.

What then do not our good workes iuſtifie vs? Good workes

Childe.

Saint Paul concludeth this queſtion to the Romanes, ſaying, *We haue already proued, that all, both Iewes and Gentiles are vnder ſinne:* as it is written: *there is none righteous, no not one. There is none that vnderſtandeth, ther is none that ſeeketh God. They haue all gone out of the way: they haue beene made altogether vnprofitable, there is none that doth good, no not one, &c.* Rom. 3. 9. 10. &c. Pſal. 14. 1, 3. &c.

Minister.

But the children of God are in Ieſus Chriſt created, that they ſhould walke in good workes. Ephe. 2. 10.

Childe.

It is true: but they that are moſt forward, are very farre off from perfection: and therfore God hath taught vs alſo to ſay with Dauid: *Enter not into iudgement againſt thy ſeruant, for in thy ſight ſhall none that liueth be found iuſt:* and to aſke, *forgiue vs our treſpaſſes.* 1. Cor. 13. 9. &c. Pſal. 143. 2. Matt. 6. 12.

Minister.

But ſhall not this doctrine make vs care-

careleſſe of good workes?

Childe.

1. Ioh. 3. 5. Be it farre from vs: for *Christ is come to deſtroy ſinne:* and therefore *thoſe whom God hath iuſtified, he hath alſo ſanctified:* And this is ỹ ſecond benefit we receiue from Ieſus Chriſte, whereof we haue ſpoken.

Miniſter.

Sanctification What is that our ſanctification or regeneration?

Childe.

Eph. 3. 17. It is an effecte or worke of Ieſus Chriſt dwelling in vs, by which the corruption of our nature and ſinne beeing aboliſhed, we are changed and renewed

2. Cor. 5. 17. to a new life.

Miniſter.

Why ſo?

Childe.

Rom. 5. 18. Becauſe that Adam, being eſtranged and ſtrayed farre away from God, we all are dead in him: wherefore we muſt

1. Cor. 15. 45. needes recouer a new life in Ieſus Chriſt

Colo. 3. 10. who is our ſecond Adam, and that ſo the image of God, may againe be eſtabliſhed in vs.

Mini-

Minister.

Whiche be the fruites or effectes of this sanctification? Good workes are fruites of sanctification.

Childe.

The good workes, by which God is serued and honoured?

Minister.

Howe then must we serue God by good workes?

Childe.

According to his owne commandementes, and not according to the commandements of men. Commandementes Matt. 15. 9.

Minister:

Where are they taught vs?

Childe.

In all the bookes of the holy scripture, but specially we haue a summe or a bridgement thereof in the ten wordes or commaundements, in the xx. Chapter of Exodus. Exo. 20. 1, 2. &c.

Minister.

How are these ten commandements deuided?

Childe.

In two Tables, the firste whereof conteineth foure commaundementes, and Exo. 34. 1. &c. Deu. 10. 1. &c.

and the second sixe, and so in the whole there are tenne.

Minister.

What is the summe of the first table?

Childe.

Matt. 22. 37. *Thou shalt loue the Lorde thy God with all thine heart, with all thy soule, with al thy strength, with all thy minde.*

Minister.

And what is the summe of the second?

Childe.

Matt. 22. 39. *Thou shalt loue thy neighbour as thy selfe.*

Minister.

Is there nothing conteined in these commaundementes, but that which is in plaine tearmes declared in the same?

Childe.

Rules for the expounding of the law. Wee haue three rules to consider and marke.

Minister.

Which be they.

Childe.

1 The first, that vnder one kinde is comprehended all of that sort.

Minister.

Giue

Giue me a familiar and plaine example thereof.

Childe.

In the eight commandement, God doth not onely forbid theft, but all meanes what ſo euer, whereby we iniurie our neighbour, in his goodes or ſubſtance.

Miniſter.

Tell the ſeconde rule.

Childe.

God is a ſpirituall lawgiuer, and therfore that which is euil to doe before men, is euill to thinke in his preſence.

Miniſter.

Giue an example thereof?

Childe.

He that hath a will and deſire, to robbe his neighbour, or to ſteale from him, although he perfourme or execute not the ſame, is guiltie of theft before God.

Miniſter.

Which is the third rule?

Childe.

3 That it is not inough to auoide euill, but alſo that wee muſt doe good, Pſal. 37 27.

whiche is contrarie to euill: alſo wee muſt giue vnto euerie one that whiche
Rom.13.7. apperteineth vnto them, and ayde our neighbours with our goodes, as wee would be gladde to haue it done to our ſelues.

Miniſter.

The firſt commandement. Rehearſe the firſte commaundement?

Childe.

Mark.12.29. Exod.20.2. Deut.5.6. *Heare Iſrael, I am the Lord thy God which haue brought thee out of the land of Egypt, out of the houſe of bondage. Thou ſhalt haue no other Gods before me.*

Miniſter.

What is the end of this commandement?

Childe.

Deut.6.4. Matt.4.10. *Heare O Iſrael, the Lord our God, he alone is God,*

And again, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Miniſter.

The ſecond. Rehearſe the ſecond.

Childe.

Exo.20.4.5.6 Deu.5.8.9.10. *Thou ſhalt make thee no grauen Image, neither any likeneſſe of thinges that are in Hea-*

Heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the Earth. Thou ſhalt not bow down to them, neither ſerue them, for I am the Lorde thy God, a iealous God, viſiting the iniquitie of the fathers vpon the children, vpon the third generation, & vpon the fourth of them that hate me: and ſhewing mercie vnto thouſandes to them that loue me, and keepe my commandementes.

Miniſter.

Tell me ſhortly what it meaneth.

Childe.

God is a ſpirite, and therefore he will be Iohn.4.24.
ſerued in ſpirite and trueth. They honour me Matt 15.9.
in vain, teaching for doctrine the comman- 1 Cor.10.14.
dements of men. Flee from idolatrie. Litle 1.Ioh.5.21.
children keepe your ſelues from Idols.

Miniſter.

Let vs come to the Thirde. The third.

Childe.

Thou ſhalt not take the name of the Lord Exo.20.7.
thy God in vaine: for the Lorde will not Deut.5.11.
holde him giltleſſe, that taketh his name in vaine.

Miniſter.

What meaneth this commandement?

Childe.

That we ſhould ſpeake of God, and his workes, in all reuerence, and ſo as he alone might be glorified:

Leuit.24.15,16 *The man that ſhall curſe his God, ſhall beare his ſinne, and he that blaſpheme the name of the Lord, ſhal be put to death: all the congregation ſhall ſtone him: whether he be borne in the lande, or whether hee be a ſtraunger, when hee ſhall blaſpheme the name of the Lorde, he ſhall die.*

Iſay.65.16. *He that ſhall bleſſe himſelfe, ſhal bleſſe himſelf in the Lord: and he that ſhal ſweare in the earth, ſhal ſweare by the true God.*

Iere.5.7. *Thy children haue forſaken me, and ſweare by them, which are no gods.*

Leuit.19.12. *Ye ſhall not ſweare by my name falſely: neither ſhalt thou defile the name of thy God, I am thy Lord.* And touching ſuperfluous and vaine othes it is ſaide: *Thou ſhalt not ſweare at all, neither by the heauen, nor by the earth, &c.*

Matt.5.34. Iam.5.12.

Concerning reuerent vſage of Gods name, it is ſaide: *Call vpon me in the day of trouble, and I wil helpe thee, and then thou ſhalt glorifie me.*

Pſal.50.15.

Matt.10.32. *Whoſoeuer ſhal confeſſe me before men, him*

him wil I confesse also, before my father whiche is in heauen.

Whosoeuer shall be ashamed of me and of my wordes, of him shall the sonne of man be ashamed, when he shall come in his glorie. Luke.9.26.

Minister.

Let vs go further.

Childe.

The fourth commandement is, *Remember the Sabboth day to kepe it holy, sixe dayes shalt thou labour and do all thy works, but the seuenth day is the Sabboth of the Lord thy God, in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy straunger that is within thy gates, for in sixe dayes the Lorde made the Heauen, and the Earth, the Sea, and all that in them is, and rested the seuenth day, therfore the Lord blessed the Sabboth day, and halowed it.* The fourth. Exod.20.8.9. &c. Deut. 5.12. 13.&c.

Minister.

What is the end of this Commandement?

Childe.

To the end we might auoide all corruptions, and be mainteyned in all feare

and reuerence of God, he hath eſtabliſhed this order in the Church, that one day particularly in the weeke, ſhould be dedicated to him, in ỹ which we ſhould exerciſe our ſelues in the hearing and meditation of Gods worde, and his workes.

Actes. 15. 21. *Moſes of olde time had in euerie Citie them that preached him, ſeeing he is read in the Sinagogues euery Sabboth day.*

Iſay. 58. 13. *If thou turne away thy foote from the Sabboth, from doing thy will on my holy day, and cal the Sabboth a delight, to ſanctifie it as glorious vnto the Lord, and that thou glorifie him, not doing thine owne wayes, nor ſeeking thine owne wil, nor vſing thine owne wordes, then ſhalt thou reioyce, and delight in the Lorde, &c.*

Miniſter.

The fifth. Let vs come now to the ſecond table, and to the fifth Commandement.

Childe.

Exo. 20. 12. Deu. 5. 16. *Honour thy Father and thy Mother, that thy dayes may be prolonged vppon the land, which the Lord thy God giueth thee.*

Miniſter.

What doth it ſummarily conteine?

Child.

Childe.

Vnder the wordes Father and Mother, he comprehendeth al ſuperiours, to whome he will haue vs to yeelde all honour and obedience.

Children, obey your parents in the Lord, for that is right. Honour thy Father & thy Mother (which is the firſt Commandement with promiſe) that it may be well with thee, and that thou mayeſt liue long on earth. Ephe. 6. 1.

He that curſeth his Father or his mother ſhal die the death. Exod. 21. 17. Leuit. 20. 9.

If any man haue a ſonne, that is ſtubborne and rebellious, which will not hearken vnto the voyce of his father, nor the voyce of his mother: & they haue chaſtned him, & he would not obey them: then ſhall his father and his mother take him, and ſhall bring him vnto the Elders of the Citie, and ſhall ſay: This our ſonne is ſtubborne and diſobedient, and he will not obey our admonition: he is a riotour, a glutton, and a drunkarde. Then all the Elders of the citie ſhall ſtone him with ſtones, and he ſhall die, and ſo ſhalt thou take away euill from among you, to the end that all Iſrael may heare it and feare. Deut. 21. 18. &c.

Prou.30.17. *The eye that mocketh his Father, and disp̃iseth the instruction of his mother, let the rauens of the flock plucke it out, and the young Egles eate it.*

Rom.13.1.2. &c. *Let euerie soule be subiect to the higher powers: for there is no power but of God, & the powers that be, are ordeined of GOD. Whosoeuer therfore resisteth power, resisteth the ordinance of God: and they that resist it, shall receiue to themselues condemnation.*

1.Tim. 5.17. *The Elders that rule well are worthy of double honour, specially they which labour in the word and doctrine.*

Heb.13.17. *Obey them that are your guiders, & submitte your selues to them, for they watche for your soules, as they that must giue accountes thereof, to the end that that whiche they doe, they may do ioyfully, and not with griefe, for that shal be vnprofitable for you.*

Minister.

The sixte. What followeth?

Childe.

The sixt commandement, wherein

Exod.20. 13. Deut.5.17. it is saide, *Thou shalt not kill.*

Minister.

What is the end of this commandement?

Childe.

Childe.

That our neighbours life ſhould be deerely eſteemed of vs, and therefore we muſt not onely not doe it hurt, but alſo preſerue the ſame with al the power we haue.

Who ſo ſheddeth mans bloud, by man ſhal his bloud be ſhed againe, for God hath made man in his owne image. Gene. 9. 6.

Whoſoeuer is angrie with his brother vnaduiſedly, or without cauſe, ſhall be culpable of iudgement: & whoſoeuer ſaith vnto his brother, Raca, ſhalbe worthie to be puniſhed by the councell, and whoſoeuer ſhall ſay vnto him, Foole, ſhal be worthy to be puniſhed with hell fire. Matt. 5. 22.

Ye haue heard that this hath beene ſaid, Thou ſhalt loue thy neighbour, & hate thine enimie: but I ſay vnto you, loue your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt and perſecute you. Matt. 5. 43. 44

He that hateth his brother, is a manſleyer. 1. Ioh. 3. 15.

Miniſter.

Rehearſe the ſeuenth commaundement. The ſeuenth.

Childe.

Exod. 20.14. Deut. 5.18. *Thou shalt not committe adulterie.*

Minister.

What doeth this commaundement comprehend?

Childe.

God is holie and pure, forbidding al filthines and intemperancie of the flesh, and will haue our life ruled in all chastitie and pureneſſe.

Leuit. 18.44. 19.2. Deut. 23.17. *There shal be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.*

Heb. 13.4. *Marriage is honourable among all, and the bedde vndefiled, but whoremongers and adulterers God will iudge.*

Prou. 6.26. &c. *For the whoriſh woman, a man is brought to a morsel of bread: and a woman will hunt for the precious life of a man.*

Can a man take fire in his boſome, and his clothes not be burnt? Or can a man goe vpon burning coales, and his feete not be burnt? So he that goeth into his neighbours wife, shall not be innocent, whoſoeuer toucheth her.

1. Cor. 6.9. See 1. Cor. 6. ver. 13, 14, 15. &c. *Whoremongers and adulterers shall not inherite the kingdome of God.*

This

This is the wil of God, euen your ſanctifi- 1. Theſ. 4. 3.
cation, & that ye ſhould abſtein from fornica- &c.
tion: that euerie one of you ſhould know, howe
to poſſeſſe his veſſell in holines and honour: &
not in the luſt of concupiſcenſe, euen as the
Gentiles which know not God: for God hath
not called vs to vncleannes, but to holineſſe.

Be not drunken with wine, wherein is ex- Ephe. 5. 18.
ceſſe, but be filled with the holie ſpirite.

Wine is a mocker, and ſtrong drinke is Prou. 20. 1.
raging, & whoſoeuer delighteth therein is
not wiſe.

Keepe not company with the wine bibbers, Prou. 23. 20.
nor with the deuourers of fleſh, for the drun-
kard and the glutton ſhall come to pouertie,
and he that ſleepeth ouer much ſhal be clo-
thed with ragges.

To whom are woes? to whom is ſorrow? to Prou. 23. 29.
whom is ſtrife? to whō is murmuring? to whō
are woundes without cauſe? and to whom
is the reddnes of the eyes? Euen to them that
tarrie long at the wine, and to them that goe
and ſeeke mixte wine.

Minister.

Say now the eight commandement? The eight.

Childe.

Thou ſhalt not ſteale. Exod. 20. 15.
Deut. 5. 19.

What

What meaneth this commandement?

Childe.

Rom.12.3. &c. 1.Cor.12.11. Becauſe God diſtributeth riches and ſubſtance, to whom pleaſeth him, & according as ſeemeth good vnto himſelfe, we ought not to iniurie any man in his goodes or ſubſtaunce, after what ſorte ſoeuer it be, but we ought to yeelde to euerie man, that which appertaineth vnto him.

Rom.13.7.

Leuit.19.13. *Thou ſhalt not doe thy neighbour wrong, neither robbe him.*

The workemans hire ſhal not abide with thee vntill the morning.

Leuit.19.11. *Ye ſhall not ſteale, neither deale falſely, nor denie that which ye owe.*

Prou.29.24. *He that is partner with a theefe, hateth his owne ſoule.*

Prou.20.17. *The bread of deceipt is ſweete to a man, but afterwardes his mouth ſhall be filled with grauel.*

Prou.20.21. *An heritage haſtily gotten at the beginning, ſhall not be bleſſed in the end therof.*

Prou.12.27. *The diſceitful man roſteth not that hee tooke in hunting, but that that the diligent man hath, is precious.*

Prou.28.8. *He that increaſeth his riches by vſerie*

and

and intereſt, gathereth them for him that will giue almes thereof to the poore.

Godlines with contentednesse is greate gain. For we brought nothing into the world, and certaine it is, that we can carry nothing out. Therefore when we haue foode and raiment let vs therwith be contented. For they that wil be rich fal into tentation & ſnares, & into many fooliſh & noyſome luſtes, which drowne men in perdition and deſtruction. For the deſire of mony is the roote of all euill, which while ſome luſted after, they erred from the faith. &c. 1. Tim. 6. 6. 7. &c.

Make you friendes, with the rickes of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting habitations. Luke. 16. 9.

I was an hungred, and ye gaue me meate. I was thirſtie, &c. Matt. 25. 35.

Miniſter.

Goe on further. The ninth.

Childe.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour. Exod. 20. 16. Deut. 5. 20.

Miniſter.

What is the end of this commaundement?

Childe.

God

Rom.3.4. God, who is truth it selfe, detesteth & forbiddeth vs all forswearings, lies, slanders and backebitings, by which the honour, estimation, and good name of our neighbour, is any manner of way, whatsoeuer it be, wounded, or impared.

Exod.23.1. *Thou shalt not receiue a false tale, neither shalt thou put thy hand with the wicked to be a false witnesse.*

Leuit.19.16. *Thou shalt not walke about as a backbiter amongst the people: Thou shalt not stand vp against the bloud of thy neighbour.*

Deut.19.16. &c. *When a false witnesse shal rise vp against any man, to testifie an euil thing against him, then both the men which striue together, shal appeare before the Lord in the presence of the priestes and iudges. And the iudges shall make diligent inquisition: and if it be knowen, that that false witnesse, hath testified falsely against his brother, thou shalt do vnto him, euen as he had thought to doe to his brother, and so thou shalt take away euill foorth of the middest of thee.*

Prou.26.21. *As the coale maketh burning coales, and as woode serueth to make a fire: so the contentious man is apte to kindle strife.*

The

The diuel is a liar, and a father of lyes. Iohn.8.44.
Caſt off lying and ſpeake euerie man the Ephe.4.25.
trueth with his neighbour.

Miniſter.

There remaineth yet the tenth and laſt commandement. The tenth.

Childe

Thou ſhalt not couet thy neighbours houſe, Exod.20.17.
neither ſhalt thou couet thy neighbours wife, Deut.5.21.
nor his manſeruant, nor his maide, nor his oxe, nor his aſſe, neither any thing that is thy neighbours.

Miniſter.

To what end is this commandement giuen?

Childe.

God woulde haue our whole ſoule filled with the affection of loue: and therfore he condemneth all deſires, luſtes, & couetings, that tende to the hurt of our neighbour, although there be not a full conſent giuen thereto.

Who is he that knoweth his faultes? Pſal.19 12.
Cleanſe me from ſecret ſinnes.
I had not knowne, what luſte is, except Rom.7.7.
the lawe had ſaid: thou ſhalt not luſte.
They that are Chriſts, haue crucified the Galat.5.24.
fleſhe,

fleshe, with their affections and lustes.

Minister.

The vse of the lawe. What is the vse of the lawe?

Childe.

Rom. 4. 15. Rom. 7. 7. To the wicked, it serueth for a verie great condemnation, because it manifesteth & layeth open sinne, and by reason of the corruption of their nature, doeth continually more and more increase it.

Minister.

And what doeth it to the godly?

Childe.

After that it hath humbled them, by the knowledge and sight of their sinnes, Galat. 3. 24. it leadeth them, as it were a schoolemaster vnto Iesus Christ: and afterwardes being regenerated by the holy spirite, it serueth them for a rule and guide, to Isay. 30. 21. walke in the obedience of God.

Minister.

How so?

Childe.

This is not onely, because he maketh 2. Cor. 3. 3. vs to vnderstand the same, but also be- Heb. 8. 10. cause he doeth imprint, and ingraue or write the same in our harts by his spirite.

Minister

Minister.

We are not able then of our selues, to yeelde obedience thereto?

Childe.

No in deede, considering the corruption of our nature, whereof we haue spoken. 2. Cor. 3. 5. Phi. 2. 13.

Minister.

What must we then doe?

Childe.

Inuocation of Gods name or prayer, is one of the principal effects of faith, by meanes whereof it pleaseth God, to bestowe vppon vs his goodnesse, to the ende that we should yeelde him prayse and thankes therfore. Inuocation of Gods name. Rom. 10. 13. 14 Psal. 50. 15.

Minister.

And what is prayer?

Childe.

It is a familiar speech, or talking with God, in which with earnest affection we demaunde of him (in all humblenesse and reuerence, and yet notwithstanding with boldenesse and trust) that which is profitable, for the aduancement of his glorie, and our saluation. What prayer is. Rom. 5. 2.

Minister.

May we pray to God, in a language that we vnderstand not?

Childe.

1.Cor.14.14. &c. Such prayers are nothing else, but meere mockeries of God, for how shall we aske with zeale and boldnesse, the thing we vnderstand not?

Minister.

Is it not lawfull to call vpon any other besides God?

Childe.

Psal.50.15. Isay.42.8. Inuocation or prayer is one of the principall partes of Gods honour and seruice: and we know, that he will not giue his glorie to an other.

Minister.

But seeing that of our selues, we are vnworthie to present our selues, before God, howe may we be assured that we shall be heard?

Childe.

Iohn.16.23. &c. 1.Iohn.2.1. In the name of our Lord Iesus Christe, who is our aduocate and intercessor before God.

Minister.

Haue we no other intercessor between God and vs, but Iesus Christe?

Childe.

Childe.

No, as witneſſeth Saint Iohn. *If any man ſinne* (ſaith he) *we haue an aduocate with the father, Ieſus Chriſte the iuſt, and he is the reconciliation for our ſinnes.* 1. Iohn. 2. 1. 2. 1. Tim 2. 5.

Miniſter.

Which is the rule, rightly to pray vnto God?

Childe.

Ieſus Chriſt himſelfe hath taught vs to ſay, *O our Father which art in heauen, &c.* Matt. 6. 9. &c.

Miniſter.

What is that which is conteyned in this prayer?

Childe.

The preface is comprehended in theſe wordes, *O our father which art in heauen,* and teacheth vs that reuerence & boldeneſſe, whereof we haue ſpoken before, whereunto alſo tendeth the concluſion, which is ſet at the end.

Miniſter.

And what ſay you concerning the reſt?

Childe.

It conteyneth ſixe petitions: of whiche ỹ three former, do ſimply reſpect Gods glorie: the other three, that which is

expedient for vs, as well for the bodie as the soule.

Minister.

Declare that more fully.

Childe.

We pray, that God in all his workes may be acknowledged, so excellent as he is, that is, perfectly wise, iust and merciful, that we may be vnfeignedly subiect to the obedience of his will, and that his kingdome may come to the full & perfect accomplishment thereof, all things that gainestand the same, beeing abolished.

1. Tim. 1. 17. Psal. 103. 8.

Minister.

And what pray wee for in the other parte?

Childe.

That he, giuing vs all things necessarie for this present life, would also pardon vs of our sinnes, and sanctifie vs by his spirite, that we might withstande and ouercome all temptations.

Minister.

In praying after this sort, haue we assurance that God will heare vs?

Childe.

Yea,

Yea, for Ieſus Chriſt ſaith: *Verily, verily, I ſay vnto you: All the thinges that ye ſhall aſke the father in my name, he wil giue them you.* Iohn. 13. 23.

Miniſter.

Then we haue no neede of any other aduocates to God for vs?

Childe.

Gods commaundementhis, promiſe that we ſhall be heard, the example of all Gods ſaintes, and the office of Ieſus Chriſt, giue vs no other direction or order: as alſo he alone is iuſt and righteous, and the onely ranſome or price of our ſinne. Matt. 7. 7. Act. 1. 24. 1. Tim. 2. 5. 1. Ioh. 2. 1. 2.

Miniſter.

But doth not God without our prayers, know that which we haue neede of?

Childe.

Yes, and very oftentimes he giueth vs his graces, before that euer we did thinke vpon them: but it is for our profite and good, that he requireth this exerciſe of prayers. Iſay. 55. 1. 2. &c.

Miniſter.

How ſo?

Child.

Becauſe we are thereby kept in the reuerence and awe of God, when wee confeſſe that all bleſſing and curſing proceedeth from his hand: beſides we better know his loue towardes vs, when he giueth that to our prayers, whiche proceedeth from his onely goodneſſe. Laſtly we are thereby prouoked, not to be vnthankfull towards him, louing him with all our heart, and yeelding confeſſion of the ſame vnto him.

Miniſter.

What is this confeſſion or acknowledgement?

Childe.

Thankes giuing. That we ſhould yeelde him thankes and prayſe, for all the goodneſſe that we receiue at his hand.

Miniſter.

Doth this ſacrifice of prayſe belong vnto him alone?

Childe.

Yea, euen as well as inuocation or prayer: according to that which is ſaid:

Pſal. 50. 15. *Cal vpon me in the day of trouble, ſo wil I deliuer thee, and thou ſhalt glorifie me.*

Miniſter.

But

But by what meanes, are our prayſes and thankeſgiuinges acceptable in his ſight?

Childe.

When by Ieſus Chriſte wee offer vnto him, the ſacrifice of prayſe, which is the fruites of the lippes, confeſſing his name. Heb. 13. 15.

Miniſter.

We haue ſeene alreadie howe God declareth himſelfe vnto vs, to be a creator and redeemer: we haue ſhewed alſo what faith is, by the meanes whereof we take hold of Chriſt, and in him our iuſtification and regeneration: and laſtly we haue declared that theſe giftes are beſtowed vpon vs, through Gods pure and onely liberalitie. Let vs nowe ſpeake of the means by which God bringeth vs to the poſſeſſion of his graces.

The ſum of all aforeſaide.

By what meanes Ieſus Chriſt with the riches is communicated vnto vs. 1. Pet. 1. 2.

Child.

Saint Peter aunſwereth that, when he ſaith, *That we are the elected and beloued of God the father, vnto ſanctification of the ſpirite, through the obedience and ſprinckling of the bloud of Ieſus Chriſt.* It is then the holy ſpirit that maketh vs par-

The holy ſpirite.

takers of Iesus Christ, and all his graces.

Minister.

But doth not God vse outward meanes to giue vs faith, and to keepe vs in his feare?

Childe.

Two distinct ministeries. He hath ordeined two sorts or kindes of ministeries.

Minister.

Which are they?

Childe.

Rom. 13. 1. &c. Rom. 12. 6. &c. The one is politike, apperteining to the common wealth: & the other is Ecclesiasticall, belonging to the Church.

Minister.

The magistrate. Doth the office of magistrates tende to that end?

Childe;

1. Tim. 2. 2. S. Paul saith, that *We ought to pray for them, that vnder them we may leade a peaceable, and a quiet life, in all godlinesse and honestie.*

Minister.

The Ecclesiasticall Ministerie. And what say you concerning the Ecclesiasticall ministerie?

Childe.

2. It is appointed onely to teach vs, and

to

to prouoke vs forward to goodnes, both by the reading and preaching of the worde, and alſo by the vſe of the Sacramentes. 2. Tim. 4. 2. Matt. 28. 19. 1. Cor. 11. 24. &c.

Miniſter.

What calleſt thou the word of God? Gods worde.

Childe.

The holie ſcripture, which conteineth the olde and newe Teſtament.

Miniſter.

Who is the authour of that doctrine?

Childe.

God himſelf, but he hath reuealed the ſame vnto vs, and cauſed it to be written in certaine bookes, by his ſeruauntes, the prophets and Apoſtles, as the inſtrumentes of his ſpirite, and his authenticall witneſſes, and of ſufficient authoritie and credite. 2. Tim. 3. 16. 2. Pet. 1. 21.

Miniſter.

What is then our dutie in this behalfe?

Childe.

To reade it, and heare it, with reuerence and prayers, and diligently to meditate on it, to imprint it alſo in our vnderſtanding, and to lay it vp in our harts. Ieho. 1. 8. Pſal. 1. 2. Luke 2. 51.

Miniſter.

Is this word sufficient inough to teach vs, & to strengthen vs in the faith?

Child.

In as much as it is the infallible truth of God, it conteineth in it selfe all perfection: And by reason of our weakenes God hath further added other aides, to wit, the sacraments.

Minister.

And what is a sacrament?

Childe.

Sacraments & what they are.

It is a testimonie that God himselfe hath ordained, which by a visible signe, representeth vnto vs the inuisible grace of God, & sealeth in our heartes the promises of God: & by which we also testifie our pietie towards him, and our charitie towardes our neighbours.

Minister.

What must we nowe consider or beholde in the sacramentes?

Child.

Three things to be regarded in the sacramentes onely.

Three thinges principally: the outward and visible signe: the thing thereby signified: and the proportion or agreement, which is betweene the one & the other.

Minister.

Minister.

Howe many sacraments are there in the Christian Church?

Childe.

Two: to wit, Baptisme, and the holie Supper. Two sacramentes.

Minister.

Which is the signe in Baptisme? Baptisme.

Childe.

The water. Act. 8. 35.

Minister.

And which is the thing signified?

Childe.

The bloud of Iesus Christ, shedde for our sinnes. Matt. 26. 28.

Minister.

What proportion or agreemēt is there between the water of Baptisme, and the bloud of Iesus Christ?

Childe.

As water hath a proprietie to washe and to drown, so by the bloud and death of Christ, our sinnes are blotted out and purged, and our olde man crucified, and as it were drowned, that we might walk in newnes of life. 1. Iohn. 1. 7. Rom. 6. 6.

Minister.

And

The supper.

And which be the outward signes in the Supper?

Childe.

The bread and Wine.

Minister.

What is it, that the Bread and the wine represent vnto vs?

Childe.

The bodie & the bloud of Iesus Christ.

Minister.

How so?

Childe.

As bread and wine haue a property, to nourish and mainteine vs in this present
Iohn.6.53.54. life: so by the partaking of the bodie & bloud of Christ, our soules are nourished in the hope of euerlasting life.

Minister.

Then we are not partakers onely of the bread and wine.

Childe.

Matt.26.26. 28. No: for Iesus Christ hath saide: *This is my body: this is my bloud.*

Minister.

Is not that then, which is giuen vs, any more bread and wine?

Childe.

It

It is bread and wine naturally : but yet the body and the bloud of Christ ſacramentally.

Miniſter.

How can that be?

Childe.

The bread and the wine keepe alwayes their firſt nature : but in as much as they are ſignes and ſeales, they haue the name of the thing, which they ſignifie & ſeale.

Miniſter.

Are Chriſtes body and bloud, incloſed in the bread and wine?

Child.

No : for he is aſcended into heauen, where he muſt be, vntill the time of the reſtoring of all things. Act. 3. 21.

Miniſter.

Yea, but he hath ſayde that he will be with vs, euen vnto the end of the world. Matt. 28. 20.

Childe.

That is true, according to his diuine nature and power, and the preſence of his holy ſpirite, but not otherwayes.

Miniſter.

How can we goe vp euen vnto heauen, where Ieſus Chriſt is?

Childe.

Childe.

We go vp into heauen by faith, and he cõmeth downe to vs by his spirite, which can easily ioyne together thinges that be sundred.

Minister:

Examination before the supper. How must we prepare our selues, ỹ we may rightly communicate the Supper?

Childe.

1.Cor.11.28. We must examine our selues.

Minister.

Wherein consisteth this examination or triall?

Childe.

In this, that we examine our selues, whether we haue true faith & right repentance. 2.Cor.13. 5.

Minister.

What is the right vse of the Supper?

Childe.

1.Cor.11. 26. That we should meditate, and shew forth, and that with prayses, the Lordes death: that in full assurance, we shoulde seeke for in him, life and saluation: and 1.Cor.10.14. that withdrawing our selues, from all 21. vnbeleeuers, idolaters and profane per- 2.Cor. 6. 14. sons, we should exercise and spend our &c.

whole

whole life, in true godlineſſe and loue, with our neighbours.

Miniſter.

Ought the vſe of the Supper, to be continual & perpetual in the Church?

Childe.

Yea: for hauing neede to profite in this ſpirituall life, God hath giuen vs theſe aides and helpes, to bring vs forwarde therein, vntill ſuch time as he hath gathered vs together, into his heauenly kingdome. 1. Cor. 11. 25. 26.

Miniſter.

To him therefore, with the Sonne and the holy Spirite, be all honour and glorie for euer and euer. So be it.

FINIS.